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and offered them to the sky-gods. She slashed her legs and arms where they had just healed after the mourning cuts she had inflicted. She fasted four days. Although she did not receive a vision, she attributed the unusual success of the war party to her sacrifices.

Men and women never fasted at the same places. Women usually fasted in their gardens or on the corn scaffolds. Women could pledge to give the Okipa, in which case they were permitted to fast on the roof, while a brother assumed the responsibilities of Okipa Maker. They rarely fasted more than one day and night at a time. The supernatural powers which one received were believed to be in direct proportion to one's suffering. Front Woman did not think women needed as powerful guardians as men, so she fasted only one day and night until she contracted sore eyes which would not heal. She and her mother's sister who also had eye trouble paid for the right to fast on the Okipa lodge while the ceremony was being held. Her eyes improved, but her mother's sister's eyes did not. Both fasted during the four days of the ceremony but returned to their lodge at evening.

Doctoring rights were included with most tribal hereditary bundles, and the rights to doctor were sold with the bundle. Such rights could also be acquired through supernatural instructions or purchased from one who had secured the right through visions. The latter practice, though common, did not continue for more than two or three generations. Only tribal bundles continued the hereditary character of doctoring rights generation after generation and with little change. Both men and women doctored. Women rarely doctored outside their own family until after the menopause.

The following account is typical of doctoring beliefs and practices.

MRS. GOOD BEAR'S NARRATIVE OF DOCTORING

My mother, Stays Yellow, fasted in the woods in quest of a god. Just before daylight she fell asleep. In her dream she saw two old people doctoring a woman who was having difficulty bearing a child. She saw that they were using black roots [Black Medicine] which they dug up in the forest. The old people, a man and a woman, had a hide rattle decorated with white feathers. She listened to the song they were singing. At the same time they administered to the woman giving birth to the child, they were doctoring to a number of dead watersnakes. The old woman chewed the roots and blew the chewed-up mass over the snakes; each time she blew on a snake, it came alive and

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squirmed away. The last of the snakes had young in her body and was slow to come to life. The woman blew the black root on the snake several times, and each time the snake gave birth to a young snake until all were born. The old man and woman then instructed Stays Yellow that she could doctor women when they had difficulty bearing children. My mother never killed snakes after that; she always blew some of the medicine root on any snake near our lodge and then carried it away.

My mother's mother, Coyote Woman, lived with her husband between the Knife and the Heart rivers.[6] He was very mean to her and beat her a great deal. He sent her out every morning at daylight to see if there were any animals in their pits. One day there was a large wolf in one of the pits.

The wolf said, "Take me out, and I will give you power to do anything you ask."

Coyote Woman did not know what to do because she was afraid of her husband. The wolf knew her thoughts. He coughed up a blue stone.

"Take that stone and use it among your people," he said. "If you use it, you will stay awake all night just like the wolves do." She took the stone and let the wolf out.

From fear of her husband, she told him what had happened. The old man was very cross and inquired how much power the wolf gave her. She showed him the blue stone, and the old man took it away from her.

When the wolf gave her the stone he had said, "If anybody in your tribe is mean to you and you want to get rid of him, cut out an image of him in leather, put the stone beside the image, and cover both with hot ashes. Then the person will die."

She told all this to her husband. She had had another husband when she was young, and the old man immediately put a piece of hide cut out in the shape of the other man together with the blue stone into the ashes, calling the other man's name. That night the old man and his wife could not sleep. The next morning the woman's first husband died. She knew that she would have to get the stone away from her husband or he would kill half the tribe, so she stole the stone. When he missed the stone, he beat her; then he took her to the prairie where he drove down four posts, tying her arms and legs each to a post. In the night the wolf came and chewed off all the straps, thus setting her free.[7]

The Wolf said, "Any time you want to know anything, come out on the hills and I will tell you."

She went home and slept during the day. A large bear came to her and said, "You are having a hard time. From now on, you must go among your people doctoring. People will give you white buffalo robes, leggings, dresses, and moccasins, for you will cure all who ask your help."

Then the wolf came to her in her dream and said, "Tell your husband to go on the warpath. The first time the wolves will send him good luck and all the people will praise him; the second time he won't come back, for the wolves will eat him."

He did as she said. The second time he did not come back. After ten days,

6. This was the village of the Awigaxa and Istopa bands.

7. This suggests Hidatsa beliefs concerning wolves. See "Wolf Ceremonies" in Bowers, "Hidatsa Social and Ceremonial Organization" (Department of Anthropology, University of Chicago, MS).

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Coyote Woman went onto a hill. The wolf said, "Your husband who was like an enemy to you has been eaten up. Don't feel sorry for him, or I will never help you."

Before she went home, she cut deep gashes in her arms and legs with a flint knife and cut the sleeves from her dress. As she approached the village, she began to cry, and all the people ran out to learn the cause of her mourning. She said that her husband and all his party were dead.

She began doctoring the sick people the way she had formerly been instructed by the bear.[8] She examined her patients first to learn what caused the illness. Some were made ill by the snakes or bugs in their bodies; others from the influence of evil spirits; others from the loss of a god. She had a medicine song and a medicine root. If she found the pain was in one spot, she sucked with her mouth or a hollow horn, sometimes drawing out long slim worms or maggots of different colors. She pressed the stomach for pains located in the stomach or bowels and blew chewed-up cedar bark over the patient; when a person had a headache, she let out blood from the forehead.

The stone was burned so our people lost that. When Coyote Woman was old, she did not sell my mother the right to doctor, but my mother often heard her tell how she cured her patients. We have always believed since then that the bear was the greatest of all doctors.

Certain doctors were called upon to help women laboring in childbirth. Some of the women of the house would fill a pipe and place it before the woman they wished to act as midwife or doctor. The doctor gave instructions which must be carried out and set the price which was for the number of days she would serve. If she failed to help the patient in that time, she left to give another a chance to cure the patient. If the doctor failed to cure the patient in the time designated, the relatives might again place the pipe before her, and she was obliged to remain longer. Extra goods were then paid for the additional time. When the doctor entered the lodge where the woman in labor lived, she ordered all the men and small children out, and women then in their menstrual period were asked to stay away from the lodge. Should any woman during her menstrual period come into the lodge, sage was immediately burned in four places in the lodge, two fires being made of sage painted red and two of white sage.[9] If this was not done, it was believed that the patient might die. A special song was sung during the burning of the sage, for which the doctor received an additional fee. The doctor called in two young girls while the four fires were burning and asked them to doctor the patient in her stead by singing the medicine songs and dancing around the sick person. At the end of the songs, the two girls walked to the sick person and said, "You are well now," and left the lodge. The doctor then continued to administer to the sick woman.

The doctor selected an old woman to take the child as soon as it came. Women gave birth to children usually in bed or on a robe laid on the floor. The lodge was darkened, and only the doctor and the sick woman's mother were allowed inside. As soon as the child was born, a wide belt was bound tightly around the mother's abdomen. Because of the cost, many women did not engage a doctor unless difficulty was experienced.

8. Bear bundle rites were inherited in the Bear clan until the clan died out after the smallpox epidemic of 1837.

9. Apparently this practice was a part of each doctoring rite. Red sage represented the sun and white sage represented the moon.